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cism is not even included in the index. The treatment of primitive art quite neglects its æsthetic value. We cannot here attempt to criticise the particular theories—*e.g.*, the origin of totemism—set forth. But why, among much matter about religious cults, is there so little about religious feelings? It is with the external features of development that Wundt is concerned. We think furthermore that progress in this science will be found in a less ambitious synthesis, and will be closely dependent upon advance in individual psychology, such as that of psycho-analysis.

T. STEARNS ELIOT.

London, England.

INDIAN THOUGHT PAST AND PRESENT. By R. W. Frazer. London: T. Fisher Unwin, Ltd., 1915. Illustrated. Pp. 339.

Mr. Frazer, who is already well-known as a competent writer on India and things Indian by his *Literary History of India*, interprets his subject widely enough to enable him to include reflections on the social customs of the country and a long chapter on the position of women in India. His purpose is to give to Western readers some account of the semi-philosophical discussions and ideas which have gone to form the Indian mind, and the fact that he has had in view the requirements of general readers rather than those of specialists no doubt explains certain characteristics of the volume which would otherwise rather detract from its value. The most unfortunate of these is his persistent trick of quoting other people, some of whom are unhappily much less competent than he himself is; and the result is not merely to interrupt the continuity of the discussion, but to produce a bewildering sense of patchwork. In the case of recent writers, for example, we have some strange juxtapositions, and the references to classical Western philosophers like Kant and Spinoza are almost always unhappy.

Part of the explanation may also be found in a natural desire to illustrate India by Occidental thought, in spite of the startling difference between the two. Indeed, the impression produced by a perusal of the volume is that nothing whatever is to be gained by such a method, except possibly in the case of the very earliest of the pre-Socratics. As good an example as any other is Mr. Frazer's discussion of the transition from the cosmogony—

for it is no more—of the Vēdās to the semi-philosophical discussions of the Upanishads. In the latter there is no appreciation of any problem except that of framing an account of the universe which will be in harmony with some end adopted to satisfy religious or ethical cravings. The Vēdānta philosophy is in little better case. Even modern Brahmanism may be regarded as resting on the doctrines first put forward by Sāṅkeva, who shows the influence of mere mythology so strongly as to look on Māyā, the “cosmic ignorance” which produces illusions of change and birth and production, as a *feminine* abstract principle. The fact is that it is impossible to trace at any point in the whole course of Indian thought the emergence of a genuine scientific interest. It is in this, and not in any obscure and uncertain influence of one or the other, that the comparison of it with Greek philosophy proves really helpful. In spite of the presence of pre-scientific religious conceptions at the first stages of Greek thought, it is impossible to deny that exceedingly early there begins also the scientific tradition, and that this must be connected, not with the mere endeavour to observe facts, but with the growth of mathematics. The almost complete absence of this<sup>1</sup> from India is singularly instructive, especially when, with the example of Plato before us, we recognise that the existence of the mystical tendency is by itself as far as possible from preventing the development of mathematical theory. The difference between Greek and Indian atomism strengthens the conviction of the utterly unscientific character of the Indian mind. The Vais’-ēshika and Nyāya systems try to build up the universe from atoms *at rest*, no rational ground whatever being given for the assumption: and they are possibly intended to fulfil an ethical purpose, the release of the soul, and to this all else is subordinated.

As the main idea of Mr. Frazer’s work seems to be the contrast between Brahmanism and Buddhism, he devotes a long chapter to the latter, and several to the development of the Vēdānta. The systematic discussion of the doctrines of Sāṅkara seems the most satisfactory part of the book, and the contrast drawn between his position and that of Buddha is quite felicitous. In view of some recent elements in English philosophy, Mr. Frazer’s appreciation of the way in which Brahmanism oscillates between

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<sup>1</sup> Even by the time of Bhaskara (twelfth century) when the main outlines of Indian philosophy had been developed, there is practically nothing mathematical beyond certain rules of calculation.

a theism and a pantheism is interesting; so also are the shifts to which Sāṅkara is put to reconcile the higher and the lower sorts of knowledge. On the one hand he tells us that "the whole of phenomenal existence is considered as true so long as the knowledge of Brahman being the self of all has not arisen." But on the other, when the soul has gained its end, it possesses knowledge of the Oneness of all things: there is no reality in the world of appearances: it is a knowledge in which there is no knower and nothing to know. These paradoxes have no terrors for Sāṅkara; was it not written in the Upanishads that when true knowledge arises, "then is a father not a father, the world not world, the gods not gods, the Vēdās not Vēdās" ?

The conflict between Brahmanism and Buddhism is a great part of the religious history of India, and in his chapter on Buddhism Mr. Frazer gives a brief but clear account of its main ideas. He succeeds in avoiding the common suggestion of most books on the subject that the Buddhist end was of a really primitive sort. Whatever he made of the later development, it must be realised that the early Buddhist was extraordinarily exultant and optimistic. The Arahatsip, the condition of the just man made perfect, was a consummation to be attained in this life, not a state to be entered on after death. It is not surprising that such a doctrine with its freedom from the trammels of caste should attract multitudes all over India, and that the Brahmans should strive vigorously against it. The causes of its decay were complicated, and some of them are obscure: but there is little doubt that the main factors were very mundane: it was a peculiar triumph for the ruling classes.

The chapter on Hinduism, though very interesting, is a curious medley. It is a result of the general plan of the book that the lesser systems get little attention, and there must always be a certain arbitrariness about the selection of topics in so rich a field. Still, I think the treatment of Vishnuite Hinduism suffers from the absence of a connected account of the doctrine of the Bhagavad-Gita and its relation to earlier philosophies, especially to the Sankhya-Yoga system. In spite of the disfavour of official Brahmanism, it seems probable that the form of theism associated with the name of Ramanuja is the type of religion in India at once most defensible and most in harmony with the tendencies of the common people; and it is to the Gita that those enthusiasts have turned who think that the assimilation of

Oriental wisdom will prevent the threatened religious collapse in the Western World. Again, Jainism gets no more than scattered references. Apart from the intrinsic interest of this curious system, the omission of it together with the decay of Buddhism is apt to produce the impression that all Indian thought rests upon the recognition of the authority of the Vēdās, and thus perpetuates the fallacy, to which Hegel gave definite expression, that "Indian philosophy thus stands within religion just as scholastic philosophy stands within Christian dogmatism."

The last two chapters contain a good deal of valuable but disconnected information on the present condition of Indian life. It is clear that Mr. Frazer is by no means certain of the issue of the conflict of East and West: and he seems in particular to fear the results of the loosening of tradition and the decay of the authority of the Brahman. No intelligent person will deny the gravity of the situation; and there is a certain satisfaction in the recognition by an authority like Mr. Frazer of the lack of foundation of the foolish optimism so often displayed in the matter by romantic people who ought to know better. They may be recommended to the study of Mr. Frazer's book: if it does not succeed in teaching them anything, it will at least convince them that there is a *prima facie* difference between India and the rest of the world.

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THE GERMAN SOUL, IN ITS ATTITUDE TOWARDS ETHICS AND CHRISTIANITY, THE STATE AND WAR. By Baron Friedrich von Hügel. London: J. M. Dent & Sons, Ltd., 1916. Pp. 223. Price, 2s. 6d. net.

Since the second half year 1914, there have been many attempts to discover the undiscovered country which to so few Englishmen has been a spiritual home. The secret of the dominant outlook of the German nation, the reason why it is what it is, the existence and peculiar character of the German *Real Politik*, the causes near and remote of the present war were expounded by well-equipped, and by less well-equipped publicists. But Baron von Hügel has exceptional claims to a hearing. Having been born of a German father and a Scotch mother, much of his training and culture was German, and most of the recent books that have influenced him, the works of Rohde, Oldenberg, Vol. XXVII.—No. 2